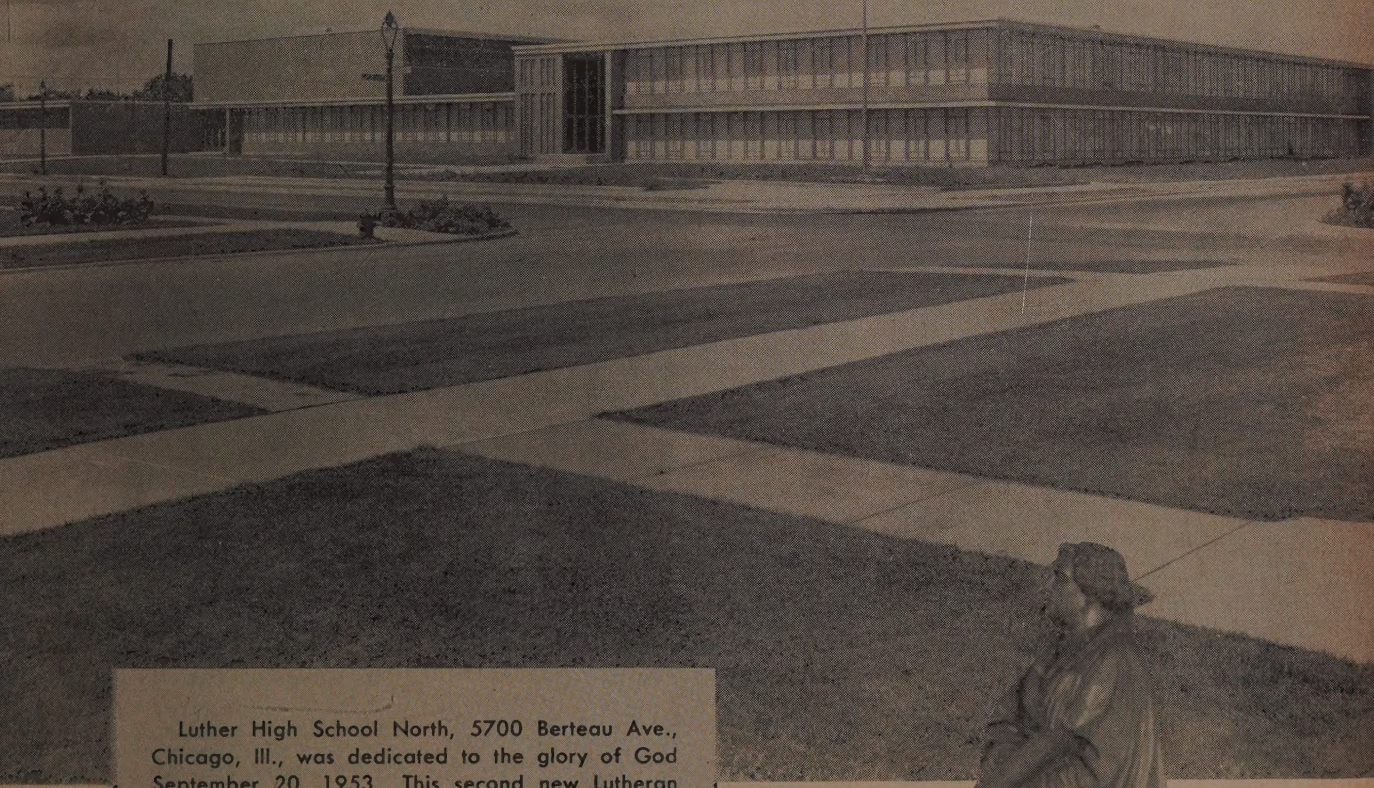
# THE *Lutheran* WITNESS



Luther High School North, 5700 Berteau Ave., Chicago, Ill., was dedicated to the glory of God September 20, 1953. This second new Lutheran high school building erected in Chicago during the last two years replaces the pioneer Luther Institute.

The new school, located on a ten-acre site in the heart of a growing residential section in Northwest Chicago, has eleven classrooms, two science laboratories, two commercial rooms, industrial arts room, home arts room, music room, spacious library, and gymnasium, which is also used as an auditorium and a cafeteria. The current enrollment is 585. The Rev. Carl S. Meyer is principal.

The statue of Dr. Martin Luther, shown in the insert, stands in the main lobby.

Luther High School South is located at 87th and Kedzie, Chicago.

OCTOBER 13, 1953

# Letters

**This column offers opportunity for expressions on matters of interest to our readers. Letters must be signed, although names will be withheld upon request. We reserve the right to reject, print in full, or omit matter not pertinent, according to the nature of the letter and space limitations.**

**The opinions expressed by readers are not necessarily those of the Editors.**

### "MY CHUM"

Among the many good things which the September 1 issue of the WITNESS contained there was in "News" a little article on the American comics and the other literature which the children of America are reading. In that connection you made the point that parents, ministers, teachers, and youth leaders should counteract the threat of this poor reading matter by guiding the youth toward healthier types of juvenile and adolescent literature.

You didn't mention any healthier types of literature, probably because there isn't a great deal to be had by way of magazines for children. I believe the only Protestant monthly story magazine for children which seeks to give them Christian reading and which is of a size similar to the comic magazines, is *My Chum* of Highland, Ill. A sample copy will be gladly sent to anyone interested.

There are a number of good clean story magazines for children edited from a secular but wholesome point of view, such as *Story Parade, Children's Activities, Jack and Jill, Children's Digest,* and the like. In that line-up *My Chum* seems to be the only magazine with spiritual aims.

Highland, Ill. MARTIN P. SIMON

### "ALL THINGS TO ALL MEN"

Regarding Lutheran music and the General Prayer (WITNESS, September 15), C. B. N. does not show the spirit of St. Paul, who wrote: "I am made all things to all men that I might *by all means* save some." St. Paul insisted that we all speak the same thing doctrinally, but never required Christians to sing the same melodies or to pray the same prayers.

This spirit of "You conform to us Lutherans in everything, or you cannot be a Lutheran" has greatly hampered missionary work at home. Our hymns may be classics, but what good is classical music to one who finds it difficult and distasteful? Melodies transplanted from another nation, culture, and generation may have expressed the worship of those people, but completely fail to express ours. I know quite a number of people whom we have lost because of our classical hymns. I suspect that there are thousands more. New Christians have great difficulty singing our hymns.

The weekly use of the same general prayer soothes to slumber more than it stimulates to supplication. *Ex-corde* prayers can be Spirit-filled and need not be 40-minute sermons. They can be "the words of my mouth and the meditation of my heart" (Ps. 19:14) as well as someone else's polished phrases.

Like the poor, we have our hymnal and general prayer always with us. What can we do about it? We can try to understand those who have not been born and bred in the Lutheran Church. We can use the hymns which non-Lutherans can sing. We can prepare prayers that will express the needs of our people in their language. Let us not be put into the ridiculous position of saying, "If you don't like Lutheran hymns and prayers, you can't be Lutherans."

Wollaston, Mass. ELMER A. KETTNER

### PUBLICITY AND PRAYER

Publicity in the WITNESS seems to have helped us over here in the Philippines.

The enrollment — rather, attendance — at our released-time classes at two elementary schools is now crowding 1,700. Classes are held at the one school on Wednesday, and at the other school on Tuesday. The children are taught Bible stories for a 30-minute period. That vast project is made possible by the volunteer services of some 28 of our Philippine lay people, who do the teaching.

It gives one a grand and glorious feeling to be back in our mission field in the Philippines once more, after a furlough in the States. Everything seems so much more promising than a year ago. It must be that more people in the States are praying for us now, as we have been begging them to do. We thank God that He is answering those prayers.

Manila, Philippines RUDOLPH PRANGE

### "LILY WHITE"?

In one of your editorials not long ago you stated that this country has never waged a predatory war. . . .

Let's not become imbued with the idea that we have always been lily white — we have not. A war may be very unjust and not necessarily be predatory.

In Volume XX, *Builders of America,* Robert E. Lee, page 31, we read of the Mexican War: "There was very little doubt at the time, and there is none now, that the real cause of the war was a desire for conquest." Grant says in his *Memoirs* that the Civil War was a punishment for the Mexican War. To be inveigled into a war for a price is as wrong as fighting a predatory one. There is but one cause for war, and that is for a just provocation, and ours have not always been this kind. When it comes to greed and lust for conquest and a desire for power, we differ little from other nations.

Houston, Tex. E. G. PLACKE

### "GOOD FORTUNE"

Praise be to Professor Sohn for "Give Your Child the Very Best" in the WITNESS for August 18. Through the grace of God it was my good fortune to be able to attend a Lutheran school during some of the most formative years of my life. As a result of Christian training and education, I am constantly aware of the basic fundamentals of Christian living.

Dodge City, Kans. DALE P. BELL

## Sun Dial

Beside my garden path, among the flowers,
Yet stained with dawn and wet with dew,
A sentinel stands watch, day vigil keeping,
When night is done and day is new.
As silent shadows move across the dial
And mark the hours in the day's slow flight,
The present slips into the past, with nothing
To give but memories; for night
Has ever been the death of day, and morning
Its resurrection.
So my days
And hours move in the changing lights and shadows
Of God's eternal day. My ways
Have been directed, and my time is measured
By heavenly rays of grace. Thus led
From infancy to high noon's strength and labor,
The yet uncaptured hours ahead,
As shadows on the dial of life are lengthening,
I face them calmly, fearing none,
And look serenely toward the eternal morning
At sunset, when life's day is done.

St. Louis JOHN M. RUNGE


## The Lutheran Witness

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# A Look into the Heart of God

By CARL W. BRETSCHER
Missionary, Zacapa, Guatemala

The Parable of the Prodigal Son is perhaps the most loved of all those that our Lord told. It serves us primarily in opening up before our eyes the very heart of God. It lets us look into it and see what's on the inside. We can't see it all. There is too much in the heart of God for the human eye to be able to take it all in at once. Yet we can see enough—enough to make us stand back in awe and feel happy at the same time.

### The Human Heart

To appreciate fully what is inside God's heart we must first look at what is inside the heart of man. In the Parable of the Prodigal Son the ugliness in the human heart is laid bare. There we see a son not content with all his father had done for him. Despite the goodness his father had shown the son from the earliest days of his childhood, the Prodigal no longer desired to live with his father in his own house. Home life had become too dull for this young man, who longed to go out and taste the glittering pleasures of the world. He felt that he could live better and more happily without his father's help, love, and guidance. Children always seem to be wiser than their parents.

Despising all his father's kindnesses, never planning to return, and confidently expecting to find real happiness elsewhere, the son left the beautiful paternal mansion. He didn't find real happiness. His bold and selfish action grieved his father's heart and brought utter ruin to the Prodigal. His money gone, thrown to the winds of worldly fun, he was living only a degree above the level of wallowing swine.

This is the human heart. This is the consequence which such a heart inevitably brings upon its owner. This is the heart of every human being. He is not content with all the goodness of his heavenly Father. He does not consider all the blessings his Father has showered upon him from the day of his birth. He does not wish to live in communion with the Father. He has no desire to remain in His house to serve Him in holy living. For him the Father's house is too dull. He thinks it impossible to find any real happiness within its confinements. The life of a child of God, he reasons, can only be the most unhappy one, since under the ever watchful eye of the Father he cannot do as he pleases. He thinks he no longer needs the Father, and he can live better and more happily apart from Him. He seeks his happiness in the pleasures of the world.

Despising the Father's love and goodness, rebelling against Him who has raised him from the moment of his first breath, having no intention ever to come back, man leaves the heavenly mansion. How completely he deceives himself! His action pierces the heart of the Father. And more—he finds no happiness. At last he finds himself empty-handed on the brink of total and eternal ruin. That is the price he pays for abandoning his Father. It is his own choice.

### The Heart of the Father

How completely different the heart of the father! Instead of hate and contempt, there we see love and mercy. In place of hardness we see tenderness and gentleness. The son hardened himself against the father. But the father has not hardened himself against the son. In the father's heart there are no hard feelings. We see only a sincere desire that the ungrateful son may again return to be forgiven and to be received again as "son indeed." "When he was yet a great way off, his father saw him." Day after day he went out to see if perchance the son might be coming. The son forgot about his father; the father did not forget his son. Finally, when that joyous day of return arrived, he forgave the son and restored him to his former status as son and heir. There was joy in that house because the "lost" son had been found.

### The Divine Heart

This is the divine heart. This is the heart of the heavenly Father. Here the very heart of God Himself lies naked and uncovered before our eyes. "Oh, the depth of the riches . . . of God!" Man hardens himself against God. He rebels against his heavenly Father. But in the Father's heart there is no bitterness, only love.

Man runs away from God because he hates Him. Man closes the door behind him, sealing it with lock and key. God's door is never shut. It remains open. And in the entrance stands the Father Himself with arms outstretched, waiting, hoping, longing. The Father's love, as the force of a giant magnet, reaches toward man, trying to draw him to itself. But man does not respond, because the magnet, as powerful as it might be, does not attract wood, be it even the tiniest toothpick.

But the divine heart does not stop sending man the rays of love. At last the Spirit of the Father Himself enters man's heart and causes him to respond to the Father's love—we call it *faith*. It is the response itself. Man, "coming to himself," realizing his grave error, realizing the heartache and sadness he has brought upon both his Father and himself, repenting of everything, returns to his Father's home and asks for forgiveness. The door of the Father's heart swings open, and the ungrateful son re-enters to live again in communion with the Father and to enjoy anew the Father's goodness. The Father forgives him completely, because the Father's only-begotten Son has been sacrificed so that the "lost" one could come back.

"I say unto you, there is joy in the presence of the angels of God over *one* sinner that repenteth." "This my son was dead and is alive again; he was lost and is found." He *is found!* The son did not find the Father; nor did he seek Him. The Father looked for and found him, the son.

"And they began to be merry. . . ."

No story in the whole Bible surpasses this one in giving us an insight into the loving heart of God. He gave His Son for us. His Son bled for us. May He take our hearts for Himself! And through us may He reach into the hearts of others.

University Lutheran Chapel
University of Illinois

Chapel and Student Center at University of Nebraska

Chapel and Student Center
Kansas State College

Chapel and Student Center
University of Kansas

# New Student Chapels and Centers

By REUBEN W. HAHN
Executive Secretary, Student Service Commission, Chicago, Ill.

Synod's student service program transcends bricks and mortar. Its basic concern is the penetrating business of confronting sons of God and potential sons of God on the secular campus with the eternal Son of God for purposes of spiritual reconstruction and spiritual development enabling students to live with Christ forever and for Him now. Stone and cement are indispensable concomitants of Synod's worship-centered activities at State colleges and universities. Responsibility for providing adequate facilities commensurate with existing needs and opportunities rests with the synodical Districts. This procedure stems from the decentralized plan of operation developed by Synod's Student Service Commission.

Facilities dedicated during the last academic year include chapels and centers at the University of Nebraska, University of Illinois, University of South Dakota, University of Kansas, Kansas State College, University of Florida, and North Dakota Agricultural College. A student center was provided for our youth at the University of North Dakota, and a rented dwelling was dedicated for use by our student group at De Pauw University, a denominational institution. Dedication of the chapel at the University of Alabama, originally set for May 17, was postponed by reason of labor difficulties until this month.

### University of Nebraska

University Lutheran chapel and student center at the University of Nebraska was dedicated November 9, 1952. The facilities of contemporary design, provided by the Northern and Southern Nebraska Districts, face the thoroughfare leading from the mammoth Student Union on the campus to the State Capitol. The chapel has a seating capacity of 230. The Lutheran Women's Missionary League of the Southern Nebraska District contributed $5,000 toward the chapel's two-manual pipe organ. Plans for the Nebraska Chapel Center were launched during the campus ministry of Student Pastor Henry Erck. Pastor Alvin Norden is the present student pastor. Architect Craig and his associate, Jack Beers, a Lutheran, designed these facilities.

### University of Kansas

The Kansas District made an outright grant of $40,000 toward the $100,000 chapel and center at the University of Kansas. The plant, which will serve both students and the local congregation, was dedicated March 15. The Kansas Lutheran Laymen's League contributed $1,400 toward furnishing the student center, the Lutheran Women's Missionary League of the Kansas District made a substantial contribution toward the pipe organ, and former Lutheran students at the University of Kansas provided funds for the pews and also landscaped their project. Architect Ramey, a Lutheran, designed this contemporary edifice as well as the chapel at Kansas State College. The Rev. Norman Brandt is the town-gown pastor.

### Kansas State College

In recognition of student service opportunities at Kansas State College, served by the Rev. R. J. Schmidt, the Kansas District made a grant of $30,000 toward the $100,000 chapel and student center adjoining the State College in

Manhattan. It also created the office of director of education and music. The architect's use of the slope on the site makes the chapel appear to emerge naturally from the wooded area. Incorporated in the chancel wall of this contemporary building, in which extraordinary use is made of colored glass, are the five liturgical colors: white, violet, red, green, and black. The Lutheran Laymen's League of the Kansas District provided the student center furnishings, and the District Lutheran Women's Missionary League made a substantial gift toward the pews. The building at Kansas State College was dedicated April 19, 1953.

### University of Florida

A temporary chapel and student center for our youth at the University of Florida was dedicated December 7, 1952. The building follows the general pattern for first units in the Florida-Georgia District. The student center is known as the David Schaub Memorial, in honor of a former Lutheran student leader at the University of Florida who lost his life while piloting a heavy bomber over Austria in World War II. This student had initiated the student center movement by gathering approximately $300 for the project. He also directed that the University of Florida student center be made the beneficiary of a portion of his insurance if he failed to return alive.

The student lounge furnishings, the organ, and folding chairs were the gifts of the District Lutheran Women's Missionary League. Rev. A. F. Gerbhardt is the pastor of the town-gown parish in Gainesville, home of the University.

### University of North Dakota

A $20,000 loan from the "Conquest for Christ" fund enabled the North Dakota District to acquire a residence for a student center on fraternity row across the street from the University of North Dakota. This center was dedicated on May 10, 1953. The Rev. Walter Wangerin is the student pastor. Assisting him is Waldemar Affeldt, minister of Christian education at Immanuel Church, Grand Forks, and a graduate student at the University.

### North Dakota Agricultural College

The North Dakota District and Fargo Lutherans helped to establish a house of worship in the area of North Dakota Agricultural College, Fargo. A well-appointed, functional church was dedicated December 7, 1952. The District Lutheran Women's Missionary League adopted the furnishing of the student lounge as its major project. The Rev. John Lutz is both the student and parish pastor.

### University of Illinois

The University Lutheran Chapel at the University of Illinois, dedicated May 17, 1953, at a cost to the Central Illinois District somewhat in excess of $230,000, including the costly but excellent site, was designed by Architect Heino, a Lutheran alumnus. The structure which seats 350, has a campanile, an equilateral triangular tower symbolizing the Holy Trinity, surmounted by an 18-foot stainless steel cross. The chapel has a carillon of 25 bells. At the base of the belfry will stand a 12-foot bronze statue of Martin Luther by Prof. Marvin Martin of the University art staff. The statue will be a gift of the alumni. Eight of the nine stained-glass panels in the Great South Window depict the principal seasons of the church year, the central panel the Church. The basement will serve as the temporary student center pending construction of a conjoined west wing. The Rev. Erich Heintzen is the student pastor.

### University of South Dakota

A bequest from a Lutheran Iowa farmer for student-service purposes at the University of South Dakota, and contributions by members of the South Dakota District, provided the $100,000 required for the modified Gothic chapel and student center of functional design dedicated April 19, 1953. The District Lutheran Women's Missionary League contributed $3,000 toward the chapel organ. This chapel, which is also the church home of Vermillion Lutherans, has a seating capacity of 180. The architect, Wm. Beuttler, is a Lutheran. The Rev. Ralph Moellering terminated his ministry at the University of South Dakota on dedication day and became student pastor at Chicago Medical Center the following Sunday.

Church and Student Center
North Dakota Agricultural College
Fargo

Chapel and Student Center, University of South Dakota

David Schaub Memorial Chapel and Student Center
University of Florida

Student Center
University of North Dakota

# "This Is the Life"

By OSWALD C. J. HOFFMANN
Director of Public Relations, Missouri Synod

### First Birthday

On September 15 "This Is the Life," the Missouri Synod television program, observed its first birthday. During a period of one year this program has become so much a part of the American religious scene that it seems much older.

When "This Is the Life" began a little over a year ago, no one dreamed that a year later it would be televised on 115 stations all over the country, with foreign television services offering to use it, too! (135 stations on October 1.)

### New Venture for Missouri Synod

"This Is the Life" constituted a new departure in the use of mass communication for the spread of the Gospel.

The Missouri Synod has shown itself to be a true 20th-century descendant of Martin Luther by its willingness to use every avenue for the proclamation of the Gospel. Martin Luther used a new invention, the printing press, to mold public opinion as no man before or since his time has been able to do. With the International Lutheran Hour, the laymen of the Missouri Synod stepped into the field of radio when the radio industry was in its infancy, developing the most extensive international radio coverage for the Gospel that the comparatively short history of radio has seen.

Today television supplements, and in some ways is beginning to supplant, radio. Synod was not caught napping. In spite of costs much higher than those of radio and of problems of format which many thought would make a TV program in the service of the Gospel an impossibility, "This Is the Life" was developed through the hard-headed process of canvassing every possibility and of finally deciding upon the dramatic program which has proved effective.

### New Venture for TV Industry

"This Is the Life" was not just a new project for Synod. It was a new and bold venture for TV.

Never before had the industry offered "public service" time on such a scale to a program produced by an individual church body. To protect itself from exorbitant demands by individual groups, the industry had chosen the easy way of offering time to a leading agency for each major faith group — Protestant, Roman Catholic, and Jewish. The net effect of this policy had been, for the most part, simply to ignore those groups not associated with these interdenominational agencies. Recognizing this situation, and convinced of the power of the program to "sell itself" to TV stations once it had been seen, the Missouri Synod accepted the offer of the National Council of Churches, the Protestant agency recognized by the industry, to endorse the program as a Protestant venture.

Synod retained for itself, under this agreement, complete control of what went into the program and over its production. It also established clearly that the Missouri Synod would handle all distribution of the program, including all approaches to TV stations.

By endorsing "This Is the Life" the National Council of Churches has protected itself against the charge that it employs its privileged position with the TV industry only for the benefit of its member denominations. At the same time it should be recognized that the Broadcasting and Films Commission of the NCC *offered* its help to overcome any diffidence on the part of station managers in accepting a TV program produced and controlled by an individual denomination.

### Bold Venture

The new program was expensive. It had to meet the competition of commercial programs backed by budgets calling for the expenditure of millions of dollars. The Church did not quail before this prospect. A series of 26 programs was authorized by the Board of Directors of Synod at a cost comparable with that of commercial programs. The resources of the Church in the production of films — the Missouri Synod had established a certain leadership in the production of religious films — were enlisted. The result was "This Is the Life."

The success of the program is illustrated by the fact that almost all TV stations carrying the series *immediately* "ran" the whole series of 26 *again* during the summer months. These stations and many more are waiting for the second series of 26 programs just completed by Synod.

### New Series

The second series of 26 programs is now ready for distribution. The same family, the Fishers, will appear.

Everyone connected with the project feels that Series II is even better than Series I. Most of the success of the program, and of its improvement, is due to the painstaking work of two men: Pastor Herman W. Gockel, religious director, and Melvin F. Schlake, executive secretary of Lutheran Television Productions, the synodical agency in charge of "This Is the Life." These men are the first to admit that they have learned from Series I. They have used their experience for an even better Series II.

### Response

Although many viewers have seen certain episodes of Series I two or more times, the response to offers of the booklet *This Is the Life* has continued at the high level of about 8,000 a week.

Many enthusiastic viewers are to be found in other denominations, of course. An official board of another Lutheran body reported, for example: "One of our Board missionary-mission developers in a West Virginia field wrote to us recently about the new mission congregation he is developing in his community, and among other things he wrote: 'The Missouri Lutheran Television Program is one of the greatest assets to my work here.'"

Naturally readers of the LUTHERAN WITNESS will not expect many "quotes" from the mail response, now totaling more than 200,000. It is not at all unusual for letters to arrive at the St. Louis office like this one from Philadelphia: "DEAR SIRS: I would be very grateful if you would send me your free booklet. This might seem silly to you, as I am Jewish. But I want to be Christian very badly. Please help me in my time of need." Requests of this kind are followed up by "Telemission" cards, sent to the nearest congregation of our Synod. In many Districts people who have written to "This Is the Life" are visited personally by volunteers.

### Non-Lutheran Comment

Many publications have expressed their appreciation for "This Is the Life." The August, 1953, issue of the *Christian Herald,* widely circulated religious periodical, contained a laudatory review of the program. Other secular publications with national circulation are planning to take notice of the program as a firm fixture in American life.

An interesting incident, together with appreciative comment, was related recently by Thea B. van Halsema in the *Banner,* publication of the Christian Reformed Church. Miss Van Halsema told about watching a "This Is the Life" program one evening, together with an attractive young woman from her community. "We do not know her well," she said, "and she rarely comes to church. She is separated from her husband and with her two children has returned to her parents' home. She came just to visit, she said, and was apparently not asking to talk about her problem. So the three of us watched 'This Is the Life' together. To our surprise the scene opened with this caption from a small-town newspaper:

(Continued on page 11)

# And Jesus Said

*Come unto Me, all ye that labor and are heavy-laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart, and ye shall find rest unto your souls. For My yoke is easy, and My burden is light.*
Matt. 11:28-30

Is the Person speaking these words really the same One who scathingly denounced the hypocritical religiosity of the scribes and Pharisees and insisted that every jot and tittle of the divine Law had to be kept? What exquisite tenderness, gentle drawing power, and deep yearning for the well-being of troubled souls we find here!

Who are the people whom He addresses? Not the addicts of vice and crime and of the less flagrant forms of wrongdoing, who, though they may at times be satiated with their wickedness, nevertheless turn to it again with a zest and refuse to abandon it; they are not really weary of their sinful course. Not the haughty champions of divine precepts and teachings, who in proud disdain look down upon their weak and erring brethren and who, if they complain of weariness, have in mind their disgust at others' faults.

Jesus addresses Himself to His true disciples, to those who realize their sinfulness and regard it as a heavy burden which they loathe; who furthermore are daily battling against the evil tendencies in their heart and who are grieved to see that their progress is not more rapid; who love the Law of the Lord, but vividly, sorrowfully, recognize their inadequacy to keep it; who, while they are extremely grateful for every ray of spiritual light and insight granted them, are aware how little they have plumbed the divine teachings to their full depth.

To these disciples Jesus promises rest, sweet rest. He will enfold them in His arms and assure them of the pardon of God which He Himself provides through His suffering and dying. Their hunger for righteousness will be satisfied through a righteousness far superior to their own, and in their ardent desire to do God's will they will be cheered by the declaration of the Savior: I have done it *for* you, as your Substitute. In this way they find the peace which the world does not know.

Jesus says: "Learn of Me; for I am meek and lowly in heart." As they lean on Him, He sets His own example before them, which they must pattern after. He Himself is meek, humble, kind, glad to have God's favor. One of the sorrows of the true Christian is that he cannot be as humble as the Master. But as this burden distresses him, there, too, the sweet voice calls: "Come; I will give you rest."

WILLIAM F. ARNDT

# *Your Synod*

The Committee on Doctrinal Unity reported to Synod that even in the event of the adoption of Part II of the *Common Confession* by our Church "several steps remain to be taken before church fellowship can be established between us and the American Lutheran Church." The Houston Convention then reaffirmed the resolution of the Milwaukee Convention: "When by the grace of God everything necessary for fellowship has been accomplished, this fact should be announced officially by the President of Synod. Until then no action is to be taken by any member of Synod which would overlook the fact that we are not as yet united."

### A. L. Conference Seminars

According to reports received the American Lutheran Conference — consisting of the American Lutheran Church, the Evangelical Lutheran Church, the United Evangelical Lutheran Church, the Augustana Synod, and the Norwegian Free Church — has again arranged for Lutheran seminars in various sections of our country. These are not seminars of our Synod. Some of our pastors have been invited to speak at these meetings. Several years ago our College of Presidents weighed and considered this matter very carefully and passed the following resolution:

"Our pastors who believe they should when requested serve as speakers on A. L. C. seminar programs can rightfully be expected

"To make this invitation an opportunity firmly and in love to witness to the Scriptural truths held and confessed by them jointly with their brethren in Synod; particularly also those truths concerning which there is controversy in the Lutheran Church today; and

"On their part to avoid everything that would create the impression that differences in doctrine and practice no longer exist between Synod and National Lutheran Council church groups or that those differences that do exist can be a matter of indifference to them and to us."

This resolution of the College of Presidents certainly presents the right Scriptural position. With reference to the bearing of witness of the truth as confessed, we think of 1 Peter 3:15. With reference to fellowship, we think of the many passages which insist upon loyalty to, and faithful proclamation of, the true doctrine and the many passages which warn against false doctrine.

J. W. BEHNKEN

# The Creed

*"I Believe in God the Father"*

*"MAKER"*

Whence the sun with its nine planets? Whence the stars that people the tremendous spaces? Shall we trace all things back to fire mist or to planetesimals? Are nebulae down-to-date examples of universes in the making?

Our holy religion answers these questions simply though grandly: "The Lord is Maker."

Who is like Him in fashioning beauty? Men peradventure imitate what God has made, but they cannot equal it. Painters are happy if they succeed in making dead canvas live with pigment borrowed from God's paintpots. A sculptor tries ever so hard to catch a little of the grace which actuates the limbs of an antelope or a hint of the power that ripples under the mane of a lion. If he succeeds, others acclaim him an outstanding artist. The still-life painter sees beauty in the texture of a Georgia peach, in the pattern of a cabbage, in the inside surface of a clamshell. The lacemaker looks to snow crystals for ideas on how to fashion bridal veils. Nature is a riot of tastes and colors and textures. When we consider the beauty of the earth, no apologies are needed for God as Maker.

He has made man's body, fearfully and wonderfully. Consider the eye, which has set the standard for the best lenses in the world. Long before the gyroscope was invented, man carried in his inner ear a gyroscope, simple, compact, and endowed with marvelous power of balance. Man's heart is, for years on end, a perpetual-motion machine. Our hands are so intricate that only fifty doctors in our country are classified as hand experts. Our hands may not be so strong as a steam shovel, but can a steam shovel play a Grieg concerto, or perform an appendectomy, or carve the statue of an angel from marble?

God has made man's mind. It is mind that makes man supreme in the creature world, enabling him to argue from cause to effect, to conjure up the past and anticipate the future, to explore the mysteries of the macrocosm and the microcosm, to harness the basic energy of the universe.

God has made man's soul, that mysterious entity which has been variously described as immortal, self-conscious identity, a spark of the divine fire, the sum total of personality traits.

Best of all, God has made man for Himself that, redeemed by Christ in body, mind, and soul, he may serve Him all the days of his life and, finally, in everlasting righteousness, innocence, and blessedness.

"My Maker, be Thou nigh!"

St. Mark's, Detroit ERWIN KURTH

# Editorials

***The "Witness" Watchword:*** **"Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people, that ye should show forth the praises of Him who hath called you out of darkness into His marvelous light." — 1 Peter 2:9.**

## Idle Silence

The Bible has much to say about idle words. There are words that bite and inflict wounds; words that are false and lead astray; words that are harsh and alienate affections; words that are unclean and soil the soul. All such words are an abomination to the Lord.

But there is also an idle silence. Sometimes words ought to be spoken, but they are not said. Had they been spoken, much good could have come of them.

As Christians it is our duty to speak up in defense of our religion. If we think of the grandeur of this religion and the claims it has upon us, it is sad to realize that many of God's children remain dumb, in an idle silence, when they have an opportunity to testify to the faith that is within them. They want to be Christians, yes; but at the same time they exercise extreme care not to let others know about it; they keep their Christianity, like their purses, buttoned up and out of sight; they are neither for nor against; they will not commit themselves one way or another; they live in a wretched state of neutrality.

Sometimes intellectual difficulties are a stumbling block. Not every phase of the Christian religion can be comprehended by finite reason, and not every question can be answered. We can be sure, however, of the spiritual realities, even though reason limp and loiter on the road, if we accept by faith what we cannot understand. If faith is not well grounded, it will not speak up. Sometimes an idle silence may be due to a lack of a deep experience of the love and grace of God; sometimes it may be due to moral cowardice.

To acknowledge openly, before the world, that we belong to Christ's company and to take our religion with us into every locality wherever we happen to live or travel, would set an example which would live long after we have passed that way. The testimony of a believing heart may be like a spring by the side of a road or like a well hard by Death Valley; by the grace of God it may change a Sahara into an oasis. By giving courageous testimony we receive a blessing for ourselves, and we may become a blessing for others.

## Are You a Self-Conscious Learner?

This is a good question. Science has proved that adults learn quite as well as the young. What they may lack in speed, they make up in the gift to interpret knowledge. Yet the church often finds it difficult to get adults to join formal learning groups and classes. The pastors again and again sense a certain resistance to adult learning groups, such as Bible study on Sunday morning, leadership classes, and meetings to prepare for canvassing the membership. There seems to be a certain self-consciousness in adults.

Is it that they are afraid of admitting to some ignorance? Will Rogers said: "We are all ignorant, but not on the same subject." Emerson put it more adroitly: "Every man I meet is my superior in some way." Is it not more realistic to do something about your ignorance than to flee from learning groups? If anyone reflects on us because we want to learn, he is the one who needs more education.

Or is it true that we do not consider the pastor as an educator in the areas of learning auxiliary to religion itself? Of course, no one can know everything, or even a little about everything. But he should at least give his pastor a chance and do it cordially. If the learner knows more about the subject, he can share his superior knowledge and serve the Lord, rather than hide it under a bushel. Perhaps he can become a group leader the next time.

Pride can keep people in ignorance. Prejudice and sluggishness should be overcome. To be able to learn throughout life is a precious gift of God. There are many opportunities to improve ourselves as workers together with God. The farmer must thresh much straw to get some wheat. The learner must also thresh through some straw to get a kernel of knowledge. But the effort is worth the result. No teacher has been found who can give out a pearl of wisdom every time he opens his mouth. The learned for God will be ready to bear with patience the imperfections of adult classes, as long as there is some good, and he will do what he can to improve such efforts. Christians will not want to be self-conscious learners. God calls for growth in knowledge and greater maturity in Christians.

## Five Reasons for Choosing Lutheran Sponsors

When you are about to select the sponsors for your child, consider what you want from these sponsors before you choose. Do not think that they are merely to be witnesses of that holy act. They are actually to represent the child, which is not able to speak for itself. Sponsors have five distinct duties:

1. In the name and in the place of the child they renounce the devil and all his ways. — If they are not Christians, how can they do this? Sponsors must be Christians.

2. They confess the faith of the child. How can members of non-Lutheran churches do this? — Sponsors must be Lutherans.

3. They should pray for the child. Do you desire sponsors who vaguely pray to a supreme being or to the Virgin Mary and the saints? Such prayers are not only sinful, but valueless. — The sponsors of your child should be people who know how to pray to the Triune God in the name of Jesus.

4. Sponsors must later remind the child of its baptismal vow. But how can they do this unless they believe and confess what the Lutheran Church teaches about Baptism and its obligation to God? — Sponsors must be well-indoctrinated Lutherans.

5. Sponsors also promise that if the parents die, they will bring up the child in the fear of the Lord according to the Lutheran faith. — This they cannot do and will not do unless they are Lutheran Christians.

Do not take this matter lightly, but use care to choose only consecrated Lutheran Christians, of whom you can be sure that they will take this duty of sponsorship seriously.

## God's Hand in History

With a weary world searching for answers to its many problems, and with blue stars in the windows turning to silver or gold! the question may arise in the minds of some people: How long will God permit wicked men to carry on their sinister plans? Will their evil designs against the Church be frustrated eventually? Will the active presence of the Almighty become manifest in this struggle?

This is the answer: God guides the affairs of men, and the destinies of nations are in His hand. He is supreme over all the powers and principalities of the world. We are engaged in a great struggle between light and darkness, but the assurance of His sovereignty is a great comfort to us; at the right time He will manifest His presence and power.

When, in the eighth century, the forces of Mohammed crossed the Pyrenees, intent on world conquest, they were opposed by a Christian host under the leadership of Charles the Hammer. At Tours the Cross and the Crescent faced each other; it was the Bible versus the Koran, Christianity versus Islam. On the outcome of the battle hung the fate of Christianity. In the bloody battle the power of the Saracens was broken. Had the Christian forces lost the battle of Tours, we today very likely would have mosques instead of churches and the Koran instead of the Bible.

Who can fail to see in this epochal event the hand of the Almighty, who in His wise providence shaped the course of history to the eternal welfare of His redeemed? Man proposes, but God disposes.

Other chapters in history point to similar manifestations of the Supreme Ruler's concern for the welfare of His Church. With the defeat of the Spanish Armada in the English Channel, world control was wrested from a Catholic nation; at Quebec, on the Plains of Abraham, control of our continent was given to a Protestant nation.

God gives men their free will and yet controls the results. While men are carrying out their own plans, His plans are being carried out all the time. Brilliant generals, in spite of careful plans, might be surprised by superior forces and defeated in battle. God is never taken by surprise and has never suffered defeat.

## Outmoded?

Dr. Eugene A. Nida, American Bible Society Secretary for Translations, tells the story of a Bible seller in Syria who was arrested a short time ago for distributing what was thought to be inflammatory propaganda. When the police judge examined the books, he demanded: "Where is that man Paul who wrote this book to Romans? Bring him into this court!" It was not easy for the Bible seller to convince the judge that the Apostle Paul had died almost two thousand years ago.

Finally the Mohammedan judge told the bookseller: "Here, you sign a statement that you will be personally responsible for everything in this book to the Romans. This document is too contemporary and its significance too timely not to have someone personally responsible for its contents."

And yet some say the Bible is an outmoded book, written for people who lived thousands of years ago, that it contains material not acceptable to our modern world. Since the Bible is not man's wisdom, but God's own revelation, it always is and will be contemporary to the end of time. Is it *your* Book?

## Evidences of Repentance

In the book of Ezra we find an amazing statement by this mighty man of old. "And when I heard this thing [the many mixed marriages that had been consummated, especially by the princes and rulers], I rent my garment and my mantle, and plucked off the hair of my head and of my beard, and sat down astonished." We can of course appreciate his deep concern and regret with respect to the grievous sins of his people, yet our Occidental mind does not quite fathom the necessity of resorting to such extreme evidences of sorrow and repentance. Somehow, it seems, the ancient Jew felt constrained to give undue external proof of his inward grief.

But let none of us think that such procedure is an integral and necessary part of repentance. Though it was practiced even in the days of Christ, we are not aware that Christ or the Apostles ever rent their clothes, or strewed ashes upon their heads, or wore sackcloth because of the wrongdoing of the people. Nor should we imagine that repentance cannot be genuine unless copious tears flow over the cheeks of the penitent. As long ago as 800 B. C., the Lord told Israel: "Rend your heart and not your garments, and turn unto the Lord, your God."

True repentance is an inward change, a change of heart and mind, which may or may not be accompanied by external manifestations of sorrow save the mending of one's evil ways which invariably follows sincere contrition. Tearing one's clothes or hair could still leave the heart unmoved, there could still be the absence of godly sorrow or grace-centered faith. Let us be sure that we mean every word when we confess our sins and plead for mercy in Jesus' name.

## Order of Words Not Always Important

The rejectors of Infant Baptism, among other reasons, base their stand on the claim that in the Great Commission the Lord of the Church commands His disciples first to teach, then to baptize, all nations. It is their contention that, since little children cannot be taught, they should not be baptized until they reach the age of discretion.

But this assertion is false on two counts. In the first place, the command of Jesus literally was that the Church should make disciples of all nations, both by baptizing them in the name of the Father and of the Son and of the Holy Ghost, and by teaching them to observe all things which He had commanded them in person. Thus Baptism is not mentioned in second, but in first place.

Secondly, we hold that the order of words is not always decisive. As an example we might quote Matt. 24:9, where the Savior told His disciples: "Then shall they deliver you up to be afflicted and shall kill you; and ye shall be hated of all nations for My name's sake." If the order of words were decisive in this case, the disciples would be killed before they were hated. The same is true regarding the numbering of the Ten Commandments, for in Rom. 13:9 the Sixth Commandment is placed before the Fifth.

As for Infant Baptism, its validity is sufficiently set forth in our Catechism, which states that "infants are included in 'all nations'; they are flesh born of the flesh and are therefore in need of regeneration; in little children regeneration can ordinarily be wrought by Baptism only; little childen also can believe."

# *Lutheran* RADIO *and* TELEVISION *Week*

NOVEMBER 1–7, 1953

By HERMAN H. HOHENSTEIN

Director Station KFUO and Executive Secretary of Synod's Radio and Television Committee

Scene from "Jewels of the Reformation," telecast over WMAR-TV, Baltimore. The Rev. Leslie F. Weber and family stressing "The Open Bible in the Home." The Rev. George Sommermeyer, program co-ordinator, interviewing the family

"The Greeks gave the world a universal language, in which the New Testament could be given to millions of people. The Romans united the nations of western Asia, northern Africa, and Europe under one government, an accomplishment which made it possible for the Apostles and early Christians to carry the Gospel to all three continents. Thus God used the Greeks and Romans to set the stage for the coming of Christ and the world-wide spread of the Gospel" — Dr. J. M. Weidenschilling in *The History of Israel from Moses to Christ.*

Time marches on!

Through the medium of the movable-type printing press, invented in the late 15th century, the Gospel, rediscovered by Luther, spread like a prairie fire throughout Europe. Thousands read for the first time the good news: "The just shall live by faith." The printing presses were kept busy producing pamphlets, books, and other material for mass distribution. Luther's love of the Gospel constrained him to use every means at his disposal to advance the truth of the Bible.

Time marches on!

In the 20th century we again clearly see God's hand in the history of the Church, for He has given her two new marvelous media for the rapid spreading of the Gospel: radio and television, the greatest tools for mission work the world has ever known. Television offers an opportunity comparable to the invention of the printing press 500 years ago, which turned the darkness of the Middle Ages into light.

The Church uses, together with the tried and tested means of the past, the modern means of mass communication to preach and teach the religion of Jesus Christ. In addition to the printed page and spoken word in their usual forms, the Church also employs the attractive and efficient means of motion pictures, slide films, television, and related media.

To impress the importance of the Church's use of these media, Synod's Radio and Television Committee observes Lutheran Radio and Television Week annually. This year, November 1—7, will mark our 18th annual observance since 1936. Our purpose is to encourage our pastors, teachers, and *laymen* to take advantage of the golden opportunities which radio and TV afford to bring the Gospel to the masses. The word "laymen" has been italicized for a purpose. Synod is endeavoring to give laymen more opportunity for work in the Church. Especially young people will find abundant opportunity in the field of radio and television.

### KFUO

KFUO symbolizes the truth that the Church should put radio into the service of the Gospel. For that reason KFUO is known as "The Gospel Voice." And what an effective missionary medium it is! A listener writes: "I think KFUO is wonderful. It is partly responsible for my rejoining our beloved Lutheran Church. I was baptized and was in the Orphans' Home at Des Peres, Mo., for five years, while my parents were divorced. My sister and I were shifted around. A priest took her, and she became a Catholic, and Methodists raised me. So I lost track of my own Church with no one to guide me. At 20 I married a Catholic who was divorced. I thought I was lost forever as far as Church was concerned. But your programs and a friend brought me back to the forgiveness and truth of the Gospel. That's why I admire your programs and the Lutheran Church so much. You preach Christ and His Gospel."

Similar letters are in the files of the Lutheran Hour, Family Worship Hour, and "This Is the Life" as evidence of the power of the Word of God via radio and television.

KFUO has received a television grant from FCC, and KFUO-TV will also, God willing, be known as "The Gospel Voice," for the power of television greatly exceeds the power of radio to teach, instruct, and preach.

### Radio and Television Helps

A craftsman must have the necessary tools to do his work well. This is true also of the pastors, teachers, and laymen who serve over local radio and television stations. To assist them the synodical Radio and Television Committee since 1948 has provided annually a splendid variety of ready-to-use radio scripts (*gratis*) of KFUO programs and other helps of various kinds. A set of 13 transcribed religious programs entitled "The Chapel Window" (a popular KFUO program) has been produced, but is not available *gratis.* The cost is $39.50.

For the first time we offer a series of *tape-recorded programs, gratis.* They consist of Scriptural answers on religious questions and topics of the day. Format is similar to that of "The Answer Man," long a favorite transcribed feature production of a leading tobacco company. Because of budget restrictions no more than 25 sets are available. First come, first served!

Funds allotted to our committee in the past have been insufficient to provide any short film whatsoever for use over local television stations. The opportunities to serve our people with all types of programs, scripts, tapes, transcriptions, and films are almost unlimited.

### Co-ordination

Upon the suggestion of the synodical Radio and Television Committee the recent Houston Convention adopted far-reaching resolutions for the reorganization of the committee and the co-ordination of all radio and television work in Synod. The Board of Directors has appointed a special committee to

study this important matter, which, under God, will mark a new milestone in the forward march of the radio and television Gospel ministry of our Synod.

*"Radio presents the Christian Church with the greatest opportunity of the century. The printing press made the Bible and the whole range of culture available to all who could read. Pictures and radio make them available to every man, woman, and child who can see or hear. To use these media rightly and to the fullest extent, both at home and abroad, is the biggest challenge the Church has ever faced."* How true these words from the pen of Dr. S. Franklin Mack, director of film for the Broadcasting and Film Commission of the National Council of Churches of Christ in America! Therefore let us be up and doing in this modern fascinating field of evangelism and mission work. Let us not be content with the *status quo* of this work but constantly develop it throughout the world and

**K** — Keep
**F** — Forward
**U** — Upward
**O** — Onward

## "This Is the Life"

*(Continued from page 6)*

'Middleburg Couple Divorced; Children's Custody Contested.' We watched in silence, wondering what our guest was thinking. Afterward, toying with her coffee, she said, 'You know, that program got me. It would be the same for our marriage and for our children unless we do what they did.' Then we talked. We talked about her marriage, her children, and her need of Christ. It was after midnight when she left.

"Three things about 'This Is the Life' impress me. From each of them we can learn and make application. In the first place, this program is *spiritually solid.* It does not compromise. No vague reference to *a God,* to helping fellow men as brothers, to imitating Christ because He was a great example only. God is God, we are sinners, and Christ is God's own Son sent to save us. Each weekly episode contains at least one gem of pictured table devotions or pastor's words in a reverent church service. Following the dramatization comes a straightforward declaration of what this denomination believes and an invitation to write for literature and to attend one of its churches.

" 'This Is the Life' is also impressive because it concerns itself with *practical evidences* of the Christian confession.

"Because the family believes as it does, it makes an impact on the people and families around it. Neighbors become objects of thoughtfulness and concern. The family does not move only in a tightly locked orbit within the church. Through parents and children alike it reaches out to others, to be their friends and to love them in order to witness appropriately to them. Just as the family of the program does to its acquaintances, so 'This Is the Life' does to its viewers on the other side of the screen.

"I am impressed, too, because this half hour is *artistically done.* Professionally produced, its quality is first rate. The plots are credible, well conceived, moving. The characters are convincing. No one need say, 'Well, you can expect that flaw because, after all, here is another of those religious programs.' I think that even an unbeliever could not fail to be impressed. Christians need to be more concerned about quality when they witness through such media as print, radio, and television. Christ and His salvation do not lack attractiveness. Our presentation often does Him poor justice.

"I know that God can work without or through the poorest of our attempts. But since He often chooses to work through us, let us deem it an honor and a duty to make our witness faithful, practical, a presentation of dignity and quality."

### Established Program

Many television programs began their short life since September 15, 1952, and are no more. Some of them had all the benefits of skilled promotion, well-known personnel, and unlimited budgets. Nevertheless they did not survive.

We can be somewhat proud of — and grateful for — a country whose free institutions make such wide use of a new miracle possible in behalf of the Gospel of salvation through Jesus Christ.

## SPRINGFIELD SEMINARY BEGINS 108th YEAR

Concordia Seminary, Springfield, began its 108th year at 10:00 A. M., September 9, with an opening service in the school gymnasium. President Walter Baepler, who spoke to the assembly on the purpose and motivation of the Gospel ministry, based his words on St. John 21:15-17. Professors Fred Kramer, registrar, and Henry Eggold, dean, officiated. Martin Krause was the organist.

"The sole purpose of our seminary and its specialized curriculum is to train ministers for Christ's Church," Dr. Baepler said. "I know that you have come here for no other purpose than to prepare yourselves for the blessed ministry of the Word. You will work faithfully because you love your Lord, who first loved you. Throughout your ministry these words will always be before you, 'Lovest thou Me?' "

The student body this year has 287 students, of whom 60 are new students and 44 are vicars, coming from 24 States and three provinces of Canada. Fifty-five students are in the graduating class.

In addition to the usual administrative offices of the president and the registrar, the Springfield Seminary has created the office of dean of men. Prof. Henry J. Eggold, Jr., who came to the Seminary from Fort Wayne in 1951, has been appointed to this position. The faculty numbers eleven regular professors, one on modified service, one assistant, and a director of physical education. The first professor of Old Testament will soon be called. The school is now operating under a completely revised curriculum.

Building projects are also progressing rapidly on the Springfield campus. A new house on the east end of the campus is under construction for the president's residence, and contracts soon will be let for a large modern classroom building opposite Craemer Hall. It is hoped that the essential administration-library building, approved by the Houston Convention, may be erected in the near future.

The Annual Donation Day will be held October 14.

LORMAN M. PETERSEN

## ST. LOUIS OPENS 116th YEAR

On September 16 Concordia Theological Seminary, St. Louis, opened its 116th academic year with a customary divine service. The largest student body in the school's history, augmented by many friends and visitors, filled the chapel to overflowing.

After the singing of the traditional opening hymns, Dr. Alfred O. Fuerbringer, newly elected president, addressed the assembly on the basis of Acts 20:24, pointing to the great assignment of the students and teachers at Concordia Seminary. He emphasized three points: first, the necessary prerequisite of not counting life dear to ourselves; secondly, the joy which is ours in this ministry; and, finally, the assignment itself, testifying to the Gospel of the grace of God by word and life.

Prof. Martin H. Franzmann officiated, and Prof. Walter Buszin was organist.

The Rev. George Wittmer, representing the President of the Western District, formally inducted six instructors appointed by the Board of Control to assist in the following departments: Carl F. Graesser and Herbert E. Hohenstein in the Old Testament Department; Edgar M. Krentz, New Testament Department; Arthur H. Strege, assistant to the dean of men;

the Rev. Philipp J. Schroeder, Historical Department; and Milton L. Rudnick, Practical Department.

A special prayer was offered in behalf of two seriously ill colleagues, Dr. Fred Mayer and Prof. Paul Reith.

Prof. Arthur C. Repp, academic dean, extended the congratulations of the faculty and Board of Control to the following men, who are celebrating anniversaries of service in the Lord's kingdom this year: Ordination: Dr. William Arndt, 50 years; Dr. Paul Bretscher, 35 years; Dr. Lewis Spitz, 35 years; the Rev. Philipp Schroeder, 30 years; Dr. Richard R. Caemmerer, 25 years; Prof. E. C. Zimmermann, 25 years; faculty affiliation: Dr. George Schick, 15 years; Prof. Alex Guebert, 10 years. It was also announced that the Revs. David Schuller and August Suelflow would assist part time in the speech and history departments.

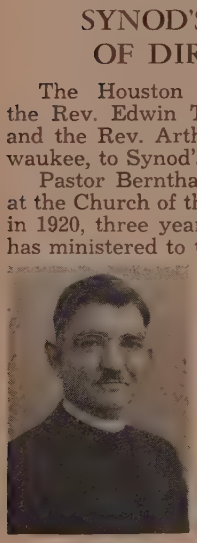
Prof. Leonhard C. Wuerffel, dean of men, reported the following enrollment figures: IV year, 109; III year, 170; II year, 177; I year, 197; specials, 12; graduate, 65; vicars, 152; a total enrollment of 805, with 653 on campus.

E. J. Saleska

## NEW MEMBERS OF SYNOD'S BOARD OF DIRECTORS

The Houston Convention elected the Rev. Edwin T. Bernthal, Detroit, and the Rev. Arthur H. Oswald, Milwaukee, to Synod's Board of Directors.

Pastor Bernthal, who was installed at the Church of the Epiphany, Detroit, in 1920, three years after its founding, has ministered to that congregation for 33 years. "He has always been fired with great enthusiasm for all missionary activity, and it was largely because of his vision and hard work that the Lutheran Hour was revived at Epiphany in 1935 to grow into its world-wide force for Christ. In 1937 he was instrumental in starting the mission congregation which has developed into Outer Drive Faith Church with its beautiful building. Many other congregations likewise owe much to his encouragement and guidance. Recognizing Pastor Bernthal's value to the Church's mission program, the leaders of Synod have given him important assignments on various committees where his talents can be used for the benefit of the church at large," a brochure commemorating the 25th anniversary of his ordination states.



The Rev. E. T. Bernthal

He has also served as a director of Valparaiso University, a member of Synod's Emergency Planning Council and of the Peace Thankoffering Committee, headed and organized campaigns for the Lutheran Institute for the Deaf, Detroit, and for the Lutheran Old Folks' Home, Monroe, Mich.

Born in St. Louis, February 28, 1898, he is the son of the Rev. J. J. and Anna Bernthal. After preparatory training at St. Paul's, Concordia, Mo., he studied at Concordia Seminary, St. Louis, and was graduated in 1920.

January 1, 1922, he married Edna Boecker of Edwardsville, Ill. They have a daughter, Barbara (Mrs. Robert Gockel), and a son, the Rev. Richard Bernthal, pastor of Our Savior's, Hudson, Mich., and St. James, Cambridge Junction, Mich.

The Rev. Arthur H. Oswald, President of the South Wisconsin District since 1948, has been the pastor of St. Martini Congregation, Milwaukee, since 1939. Before that time he was chairman of the Concordia College Pastoral Conference, of the Board for Missions to the Blind, and of the Institutional Mission Society of the Milwaukee area.

The Rev. Arthur H. Oswald

He was born in Chicago, January 23, 1899, the son of Matthias and Ida Rock Oswald, entered Concordia, Milwaukee, in 1912, and was graduated from Concordia Seminary, St. Louis, in 1921.

During his entire ministry he has served the Church in Wisconsin parishes — 18 years in the North Wisconsin District and 14 years in South Wisconsin. Ordained and installed at St. Matthew's, White Lake, Wis., August 14, 1921, he also served St. Mark's, Galesburg, where he was installed the same month. In 1923 he accepted a call to St. John's, Pulcifer, where he ministered for five years. He was pastor of St. John's, Tigerton, from 1928 to 1939. Since June 18 of that year he has been at St. Martini Church, Milwaukee.

June 22, 1921, he married Etta Hoefle of St. Louis. They have one daughter, Esther, and four sons: the Rev. Arthur A., pastor of Zion, Granton, Wis; the Rev. Orval, Bethany, Menlo Park, Calif.; Wallace, a student at the St. Louis Seminary; and David, enrolled at Concordia, Milwaukee.

## "OUTLOOK" EDITOR DIES

The Rev. J. A. Dell, D. D., editor of *The Lutheran Outlook* and professor at the theological seminary of Capital University (American Lutheran Church), Columbus, Ohio, died suddenly September 17, 1953.

## DEACONESS CONFERENCE

For their Annual Conference at Camp Pioneer, N. Y., in June, deaconesses of the Synodical Conference came from many areas of service: parishes; city and overseas missions; mercy institutions, such as homes for aged Lutherans, child welfare associations, Bethesda Home at Watertown, Wis.; and Lutheran schools for the deaf.

Deaconess Martha Boss, who is on furlough after serving valiantly in Hong Kong, gave heart-warming reports of the many Chinese baptized in our mission there. Miss Boss was forced to flee from the Communists in China and went to the British crown colony of Hong Kong, to which she will return.

Papers on "Various Approaches to the Aged" were read by Deaconesses Strehlow, Roepke, and Schrader; "Helps in Working with Young People" by Pastor Arlan Brandt; "Enlisting and Training Volunteer Workers" by Deaconess Seckel; "Christian Citizenship" by Pastor Paul Gassmann; "Keeping Our Mental Health" by Pastor Harold Haas; "Effective Sunday School Work" by Deaconess Pomerenke.

Pastor Brandt addressing Deaconess Conference, Camp Pioneer

The Board of Directors of The Lutheran Church — Missouri Synod has granted the Deaconess Association permission to collect $250,000 toward the erection on the campus of Valparaiso University of a new Deaconess Chapter House, sorely needed since the one building the association owns houses only 13 students and last year 48 student deaconesses were in residence in Valparaiso.

At the testimonial dinner the following deaconesses were honored for long and faithful service: Anna Schrader, 25 years; Marie Bliefnick and Christine Seckel, 20 years; Martha Boss and Frieda Bremermann, 15 years.

Officers serving the conference are: President, Mary Arbeiter, Vicksburg, Miss.; vice-president, Frieda Bremermann, Chicago, Ill.; secretary, Lois Roepke, Buffalo, N. Y.; treasurer, Christine Seckel, Watertown, Wis.; board members at large: Grace Braeger, La Grange, Ill., and Anna Schrader, Buffalo, N. Y.

Arnold F. Krentz

## RURAL LIFE INSTITUTE

Pastors and teachers from seven States and members of various District Rural Commissions met for two days during July at Valparaiso University for a Rural Life Institute.

Professor Calvin Schnucker, head of the Department of Pastoral Theology at Dubuque Seminary, Dubuque, Iowa, was the principal speaker. He showed the changes which have occurred in church work in rural areas during recent years and reported on various studies which his students have made in certain counties of Iowa, Wisconsin, and Illinois. The outstanding characteristic of his lectures was his emphasis on the joyful privilege of being a pastor in a rural church. The unusual mission opportunities in rural areas and the power to influence an entire community with an active rural church program were clearly presented.

Dr. A. H. Grumm of Fargo, N. Dak., Second Vice-President of Synod, encouraged the group to continue in a spirit of optimistic approach to rural church work in America. Rev. E. H. Gade of Emerald, Wis., spoke on liturgical proprieties in rural churches. Rev. W. W. Stuenkel of St. Joseph, Mich., served as moderator of the institute and also presented a list of books on rural church work.

The institute adopted a number of resolutions relative to future institutes; to the Rural Life Commission which was authorized by the Houston Convention; to emphasis on rural church life in synodical literature; and to church life in general for our more than 2,000 rural congregations.

W. W. STUENKEL

## GREAT AND SMALL—ONE IN ALL

While delegates were streaming past and through New Orleans to the synodical convention in Houston, there assembled in New Orleans a convention, by comparison insignificant and unimportant, yet an integral part of the whole, a conference of pastors, teachers, and lay delegates of the Negro Lutheran churches of Louisiana and Mississippi for the Luther Conference of the Deep South, June 10—14. No, we did not have to wrestle with millions, but we had our problems. Essays and sermons were prepared and delivered in the same thoroughgoing manner and spirit as in Houston.

The Rev. C. P. Thompson of Mansura preached on Paul's desire to become all things to all men, that by all means he might win some. Pastor P. G. Bretscher's sermon on the "Lord's Prayer" was a treat. Most of us have preached sermons on the Lord's Prayer, but I doubt that any one of us had ever thought along the line of how the prayer might read had we been the author. In the closing service on Sunday night the Rev. B. L. Thompson of Jackson, Miss., delivered the confessional address and Pastor P. W. Streufert of New Orleans an inspirational sermon on "The Joy of Working in God's Harvest Field." Pastors, teachers, and delegates partook of the Lord's Supper.

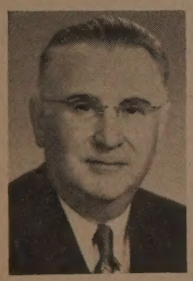
During the day sessions the Rev. E. H. Wildgrube presented a paper on "Church Discipline." Teacher Wiley of Bethlehem School discoursed on "The Comparative Value of a Religious and a Secular Education." The undersigned by request of conference spoke on "In Retrospect of 46 Years in Negro Mission Work."

The conference was held in historic Mount Zion Church (Victor Moritz, pastor), which on Easter Sunday celebrated its 75th anniversary, the first such event in the history of our Negro Lutheran Church. G. M. KRAMER

# NEWS

**Prof. Elmer E. Foelber** is the new house editor at Concordia Publishing House, St. Louis. He succeeds Dr. L. Blankenbuehler, who became editor of the WITNESS.

Before coming to C. P. H., Professor Foelber was instructor in English and Humanities at Concordia College, Fort Wayne, for 25 years. After his graduation from the Saint Louis seminary in 1915, he received his A. B. the following year from the University of Nebraska, and in 1933 his M. A. in English from the University of Indiana, where he has also completed all requirements for his Ph. D. with the exception of his dissertation. For many years he taught English at the Fort Wayne Extension Center of Indiana University. Professor Foelber said he cut his theological eyeteeth as a general missionary in the southern region of South Dakota's Black Hills. Later he was city missionary in Fort Wayne.



Prof. Elmer E. Foelber

Two of the three sons of Professor and Mrs. Foelber are in the ministry. They also have two daughters.

The house editor is a member of the Modern Language Association, and was active in the Fortnightly Literary Association of Fort Wayne, and served as a director of the city's Art Association.

**The Association for the Preservation** and Continuation of the Southern Presbyterian Church at its second annual meeting, held at Weaverville, N. C., in August, opposed a proposed union of the Presbyterian Church in the U. S. A. and the United Presbyterian Church. Persistent "agitation for organic union with other denominations" is "paving the way for an inevitable split," the association said. To discourage the merger, a report recommended a new emphasis on spiritual advance to "make clear that, in our judgment, the entire matter of the ecumenical movement, with its emphasis on organizations and temporal things, has been greatly overstressed at the expense of the weightier matters of the spirit."

These three major Presbyterian Churches are now closer to becoming one body than ever before in their histories, according to a statement in *Presbyterian Life*. The Presbyterian Church U. S. A.'s General Assembly meeting in Minneapolis last May voted unanimously to send a Plan of Union to its presbyteries for a year's study and to place on its 1954 program consideration of a first vote of approval for the plan.

In June the Presbyterian Church U. S. and the United Presbyterian Church agreed with their sister denomination. The General Assembly of the U. S. Church at its Montreat, N. C., meeting also voted unanimously to send the Plan of Union to its presbyteries for study and to bring up the question of approval next year. In Carlisle, Pa., the 95th General Assembly of the United Presbyterian Church likewise voted unanimously to do the same. The presbyteries of these three Churches will now study the Plan of Union and offer amendments and suggestions until November 1, 1953. The joint negotiating committees of the three bodies will then act together on proposed changes and will have a final draft of the Plan printed. If approved, the plan would establish a Presbyterian Church of the United States with some 3,500,000 members.

**Gustav A. Fleischer,** layman and businessman, died September 8 in Chicago, the city in which he was born more than 90 years ago, February 13, 1863. One of the oldest boxmakers in the U. S., at the time of his death, he was an officer of the Congress Paper Box Co., with which he had been affiliated for 57 years. After his confirmation in First St. Paul's Church, 1876, he went to work for Field, Leiter & Co., now known as Marshall Field & Co. In 1890 he ventured into business for himself. Since 1896 he had been in the paper box business.

Mr. Fleischer, a lifelong member and leader of First St. Paul's, was interested in congregational, District,

and synodical endeavors. With his wife, the former Emilie A. Puschek, whom he married in 1886, he was co-editor of *Concordia Magazine*. He was a member of Synod's Centennial Committee; Board of Control, Concordia Teachers College, River Forest; and board of directors of Wunder and Concordia cemeteries. He recalled vividly the remains of First St. Paul's Church after the great Chicago fire and remembered the building activities for the new church.

**The Evangelical and Reformed Church** at a meeting of its General Synod in Tiffin, Ohio, elected Dr. James E. Wagner of Lancaster, Pa., president. He succeeds Dr. L. W. Goebel, who is retiring after serving for 15 years as president. Dr. Wagner for the past 16 years has written a weekly column for the *Lancaster Advertiser* under the heading "As I See Life." His new offiice, which he assumed in September, is for a six-year term.

The General Synod adopted a statement advocating "Protestant rites" for mixed marriages. It said Roman Catholic rites "deprive one of the contracting parties of freedom where this is most essential." The restriction of "freedom of persons — and, much more, the Spirit of God — is mistaken and wrong." In listing "guiding principles" on the subject of mixed marriages, the statement asked pastors and lay leaders to consider it a special duty to assist members in gaining an intelligent understanding of the positive teachings of Protestant Christianity and the essential differences between that and Roman Catholicism; to co-operate in counseling youth during times of friendship, dating, and courtship concerning problems involved in interfaith marriages; and to help youth understand that marriages performed by Protestant or Roman Catholic clergy are valid in law and before God, and that the Roman Catholic Church in claiming superior authority usurps the authority which belongs to Christ alone."

The General Synod also urged all synods having more than 9,000 members to elect full-time presidents.

The communicant membership of the Evangelical and Reformed Church was 751,956 at the end of last year. The Church has 2,745 congregations.

**The day after the Foreign Mission Board** received a request from Synod's conference of fifty missionary workers in India for $10,000 to produce Tamil Bibles, which have been out of print since 1949, the mission office in Saint Louis received word from a Lutheran woman in Illinois, who asked the board to suggest a worthy cause which could be helped immediately with $10,000. As a result of her gift, Synod will pay the cost of producing a new edition of the Scriptures in Tamil, printed in larger type than former editions. Tamil-speaking Indians had found the type used in former editions too small to read in their poorly lit homes and in churches which had no artificial lighting. Members of the faculty of Synod's theological school at Nagercoil have been working with the British Bible Society in preparing the new edition which the society will print.

**Professor Walter F. Wolbrecht,** 38, president of St. Paul's College, Concordia, Mo., since 1950, has accepted a call as assistant secretary to the Board for Higher Education. Professor Wolbrecht will be in charge of supply and demand problems, teacher certification, and recruitment of ministerial and teacher - training students. He will set up for Synod a detailed analysis of recruitment for preachers and teachers.

President W. F. Wolbrecht

At a joint meeting of the Board of Control and the faculty of St. Paul's College with a representative of Synod's Board for Higher Education, President Wolbrecht was granted a peaceful dismissal September 15. After the end of the current semester, he will assume his new office at the Lutheran Building, St. Louis.

Professor Wolbrecht was graduated from the St. Louis seminary in 1938. He and his wife, the former Marie Suedekum of Cape Girardeau, Mo., are the parents of three sons. President Wolbrecht, chairman of Synod's Family Life Committee and book editor of the Student Service Commission, was director of the Professors' Conference last year. He was also an instructor at Concordia College, Milwaukee; pastor at Missoula, Mont.; and associate professor and business officer, Concordia Teachers College, Seward, Nebr. In the graduate field he has studied at the University of Nebraska, the University of Chicago, and the University of Omaha.

**The will of Mrs. Mary Lawrence,** a member of Immanuel Church, Pensacola, Fla. (W. C. Schrader, pastor), bequeathed a total of $210,000 to church and charities and $49,000 in personal bequests. Immanuel received A. T. & T. stock with a market value of $75,000 plus $50,000 residue of the estate for distribution to charitable enterprises; Southern District chapels for missions funds, $20,000; Florida-Georgia District Extension Fund, $20,000; Bethlehem Orphanage, New Orleans, $15,000; Children's Home, West Florida, $10,000; Old Women's Home, $10,000; and local hospital, $10,000.

# BOOKS

**Heralds of the Gospel.** By H. T. Lehman. Muhlenberg Press, Philadelphia, 1953. xi + 76 pages, 5¼×7⅝. $1.25.

Dr. Lehman, U. L. C. A. college and seminary president in Canada, presents reflections on the theology of preaching and the method by which its basic character as "proclamation" can be made effective in the various activities of the preacher. "We must begin with an emphasis on Jesus as the Word" (p. 23).

R. R. C.

**Lives That Glorify God.** By Amos Lundquist. Augustana Book Concern, Rock Island, Ill. 374 pages. $2.50.

Three hundred sixty-six page-long meditations on the lives of outstanding men and women. The Bible passages are taken from the Revised Standard Version. A spot check indicates that the author has assembled some interesting and inspiring material. Whether his examples are always felicitous is open to question. Deists like Jefferson and Franklin and rationalists like George Eliot hardly have a place in Christian biography. In some of the quotations one misses the clear Gospel tone.

**The Minister's Personal Guide.** By Walter E. Schuette. Harper & Brothers, New York. 179 pages, 5½×8. $2.95.

Here is a book for preachers. Laymen can skip this review, although there is much *Lebensweisheit* in it also for them. From a rich service of 65 years in the Lutheran ministry, the author counsels his brother pastors, often with rare humor, on more than a hundred matters pertaining to their personal and professional life. The minister who cannot profit from the sane and sage advice of Dr. Schuette does not exist. Although the reader may not always agree with some of the author's judgments, he will find them frank and provocative. The clergyman who gets hold of this book will be tempted to read it at one sitting.

**The Message of the Church in a Time of Crisis.** By Bo Giertz. Translated by Clifford Ansgar Nelson. Augustana Book Concern, Rock Island, Ill. 1953. 64 pages.

The author of these essays, the distinguished Swedish Bishop of Gothenburg, Sweden, once believed the "big lie" of atheism. In this pamphlet he stoutly defends the "big truth" of "our salvation in Jesus Christ." A few marginal question marks do not detract from the fresh approach to the fundamentals of our faith. A good antidote for the worshiper of science, the modern ecclesiastical liberal, the doubter.

**The Chorale Through Four Hundred Years.** By Edwin Liemohn. Muhlenberg Press, Philadelphia, Pa. 1953. 170 pages. $2.50.

An interesting discussion of a vital subject. The author is at his best when treating the Scandinavian chorale. Much of the information included will interest chiefly the musicians and the clergy of the Lutheran Church. Though one cannot always agree with the author, his treatment does convince one of the important part played by the chorale in Lutheran worship.

WALTER E. BUSZIN

**Twenty-Eight Years in Negro Missions.** By Jessie Rayne Luecke, Livermore, Iowa. Joselyn Press, Fort Dodge, Iowa. 85 pages. 75 cents.

For lovers of missions the reading of this vivid account of a successful, richly blessed ministry in a New Orleans parish will be an unforgettable experience. The pastor is the Rev. Oscar W. Luecke, the author's husband, who two years ago rounded out a quarter century of service in Mount Zion Church, founded in 1878 as a Sunday school for Negro children on the waterfront of New Orleans.

Life was rugged for the Lueckes in the densely populated tenement section, the Harlem of New Orleans, where vice was rampant, the struggle with poverty grim and endless. Against this background the beacon of God's Holy Word shines with a dazzling brightness in the work of a zealous pastor.

Together parsonage and parish weather a depression, a World War with dire poverty in its wake, illness, a hurricane and tidal wave, and emerge with a rich harvest of mutual love, sympathy, and understanding of one another's problems.

# MUSIC

**The Parish Organist.** Edited by Heinrich Fleischer. Concordia Publishing House, St. Louis, Mo. In four parts; each part, $2.00; complete set, $7.00.

Here is truly a work that should be in the library of every organist in our Church. All of the compositions are worthy church music, and at the same time none of them is difficult. All of them can be played on pipe organs, pianos, and reed or electronic organs.

Since music based on chorales and hymns is most appropriate for preludes, offertories, and postludes, this collection is based on the 100 most-used tunes in our congregations. A statistical survey by C. P. H. determined which tunes are used most frequently. Since many tunes are used for more than one hymn, the 100 compositions will be useful for more than 300 different hymns. Dr. Fleischer has added 20 numbers in all keys not based on hymn tunes for use with those tunes not represented in the collection.

Practical helps are included. Each prelude is written on two staves and includes tempo indications and registration for pipe organs and Hammonds. Each volume contains a complete index of first lines of all the hymns in the *Lutheran Hymnal* together with a listing of the appropriate prelude.

Of special value to church organists is the accompanying manual. Dr. Fleischer discusses registration and gives many helpful suggestions for hymn and service playing. Two useful lists suggest offertories for every Sunday and festival of the church year and music for special occasions, like weddings, funerals, and confirmation. The manual also includes suggested Hammond registration, prepared by Lawrence Cain.

Congregations would do well to purchase the entire set for their music library.

Dr. Fleischer, a direct descendant of Martin Luther, is professor of organ and church music at Valparaiso University and organist at Rockefeller Memorial Chapel, University of Chicago.

WALTER WISMAR

# DEATHS

**Conrad C. Hartenstein** (December 30, 1867, Kleppermuehle, Bayern, Germany, to August 17, 1953, Milwaukee, Wis.), son of Henry and Katherine Reithel Hartenstein; as a youth came to U. S.; attended Eden Theological Seminary, St. Louis; ordained 1893 at Oak Grove, Wis. In 1903 he became a pastor of the Wisconsin Synod of the Lutheran Church by colloquy and served St. John's at Cameron, Wis., 1903 to 1910; also Missouri Synod churches at Colby, Wis., 1910 to 1921, and Town Walter, near Madison, Minn., 1921 to 1928. Since his retirement in 1928 he lived in Milwaukee, where he was a member of Holy Ghost Lutheran Church. He is survived by his wife, Elizabeth Giebler Hartenstein.

Funeral services were held at Holy Ghost Church, August 20. The Rev. A. H. Laesch delivered the sermon on the words of comfort found in John 12:26. The committal was at Highland Memorial Park, the undersigned officiating.

H. J. MUELLER

**John Martin Vrudny** (August 5, 1889, Poltar, Czechoslovakia, to August 24, 1953), son of Martin and Mary Benko Vrudny; came to America at age 17; graduated from Concordia Seminary, Springfield, 1920. He held pastorates in the Slovak Lutheran Church in Racine, Wis., Bethlehem, Pa., and Minneapolis, Minn. After his retirement in 1940 he and his family became members of Mount Olive, Minneapolis.

In 1921 he married Mary Emily Mihok of Raritan, N. J. While they were driving from a summer home near Maple Lake, Minn., to attend services at a rural church, their auto was struck by a train. Mrs. Vrudny died instantly; her husband, early the next morning. They are survived by five sons and three daughters, the oldest son, Walter, a Missouri Synod Army chaplain, stationed in Korea. The undersigned officiated at the funeral service at Mount Olive Church, Minneapolis, August 27, and Pastors Theodore Daniel and John Bajus of the Slovak Synod spoke briefly.

THEO. H. SCHROEDEL

# Announcements

## Ordinations and Installations

### CANDIDATES

**Ordained and Installed:**

*Bentrup, Rolland,* Calvary, Leesville; Immanuel, Sparksville, Ind., by T. J. E. Herrmann, Sept. 6.

*Brick, Frederic E.,* St. Paul, Stanley; Immanuel, Ray, N. Dak., by B. G. Mueller, Aug. 16.

*Ellermann, John E.,* Bethlehem, New Orleans, La., by G. M. Kramer, Sept. 6.

*Friedrich, Henry W. A.,* St. Luke, Westfir-Oakridge, Oreg., by E. D. Busch, Aug. 23.

*Meyer, Richard Z.,* assistant, First, Pasadena, Calif., by George E. Theiss, Sept. 13.

*Mueller, Kenneth,* Bethlehem, Edmonton, Alta., Can., by F. A. Schole, Sept. 6.

*Panning, John,* Immanuel, New York, N. Y., by George Wehmeyer, Sept. 13.

*Rische, Gerhardt,* Trinity, Girard, Kans., by A. C. Burroughs, Aug. 16.

*Rudnick, Milton,* assistant, St. Paul, St. Louis, Mo., by William Backus, Sept. 6.

*Stohs, Milton E.,* Trinity, Cocoa, Fla., by Albert J. Schulz, Sept. 6.

### PASTORS

**Installed:**

*Baumgartner, George,* assistant, Redeemer, St. Paul, Minn., by Oswald Volz, Sept. 13.

*Bekemeyer, William C.,* Salem, Chandlerville, Ill., by H. W. Tepker, Aug. 30.

*Dreyer, Ernest J.,* Mt. Calvary, Omaha, Nebr., by Elmer E. Mueller, Aug. 30.

*Fritz, E. A.,* Immanuel, Clarinda, Iowa, by Walter H. Discher, Sept. 6.

*Gericke, G. J. C.,* Zion, Hardwick, Minn., by Peter Braner, Sept. 13.

*Gieschen, Henry C.,* St. Luke, Winamac; St. Mark, Medaryville, Ind., by A. P. Starck, Sept. 13.

*Harthun, H. H.,* Zion, Wayside, Wis., by Paul Schedler, Sept. 6.

*Hess, Robert M.,* Trinity, Maplewood, La., by T. Wegener, Sept. 13.

*Hinz, G. H.,* St. John, Popple Creek; St. Paul, Foley, Minn., by C. A. Affeldt, Sept. 6.

*Kramer, C. A.,* Christ, Highland; St. Peter, Muscoda, Wis., by Karl H. Hauser, Sept. 6.

*Loock, A. W.,* St. John, Lovell, Wyo., by A. G. Johnson, Sept. 6.

*Lorenz, W. A.,* Our Savior, Winnebago, Minn., by O. H. Cloeter, Sept. 13.

*Medler, William H.,* Zion, Rockville, Mo., by W. T. Goehring, Sept. 6.

*Miller, La Mar,* Concordia, Barstow; Zion, Victorville, Calif., by R. F. Knaus, Sept. 13.

*Nagler, Richard H.,* First, Papillion, Nebr., by H. Brase, Sept. 13.

*Reinke, Norbert,* Faith, South Bellwood, Ill., by E. F. Kavasch, Sept. 6.

*Schwartz, Vernon,* Immanuel, Britton, Mich., by O. M. Riedel, Sept. 13.

*Theiss, Harold E.,* Trinity, Tyler, Tex., by Robert E. Meier, Sept. 13.

*Wehmeier, Herbert B.,* St. Mark, Elberta, Ala., by W. H. Hafner, Sept. 6.

### TEACHERS

**Installed:**

*Arkebauer, Reinhold,* Nazareth, Chicago, Ill., by Herbert Kohn, Sept. 6.

*Bathje, Cand. Arthur,* St. John, Lansing, Ill., by M. W. Strasen, Sept. 6.

*Becker, Cand. Harlan,* Trinity, Merrill, Wis., by W. L. Kohn, Sept. 13.

*Behnke, F. R.,* Trinity, Minneapolis, Minn., by C. H. Pauling, Sept. 13.

*Boehne, Cand. Edmund P.,* Trinity, Hobart, Ind., by G. C. Meilaender, Sept. 13.

*Dittmar, Lawrence A.,* St. Paul, Stover, Mo., by J. C. Schedler, Aug. 30.

*Dunk, Carl,* St. Paul, San Antonio, Tex., by Pres. R. Wiederaenders, Aug. 30.

*Engebrecht, Cand. Franklyn,* Immanuel, Bridgman, Mich., by H. A. Ott, Sept. 6.

*Fehlauer, H. O.,* St. John, Ottertail, Minn., by A. Cloeter, Sept. 6.

*Firnhaber, W. C.,* Immanuel, Osmond, Nebr., by Theo. Wieting, Sept. 6.

*Gandt, Karl O.,* St. Andrew, Park Ridge, Ill., by Paul Mehl, Sept. 13.

*Garske, Carl,* St. Paul, Royal Oak, Mich., by H. H. Bartz, Sept. 13.

*Geyer, Cand. Arnold,* St. John, near Northbrook, Ill., by W. G. Fechner, Sept. 6.

*Grewe, Cand. Edwin,* Christ, New Orleans, La., by H. L. Honold, Sept. 13.

*Groenke, John H.,* St. Paul, Round Lake, Ill., by Herman C. Noll, Sept. 6.

*Heidloff, Cand. David,* Immanuel, Seymour, Ind., by Victor A. Mack, Sept. 6.

*Hillert, Richard,* Trinity, Wausau, Wis., by E. H. Bertermann, Sept. 6.

*Hintz, Cand. Melvin D.,* Holy Cross, Fort Wayne, Ind., by C. E. Aulick, Sept. 13.

*Janssen, Cand. Leland,* St. John, Hammond, Ind., by Henry C. Nickel, Aug. 30.

*Johanns, A. H.,* St. Paul, Aurora, Ill., by W. G. Stallmann, Aug. 30.

*Kenow, Cand. Harold R.,* St. Paul, Farmington, Mich., by W. Rutkowsky, Sept. 13.

*Koch, Walter J.,* First, Pasadena, Calif., by George E. Theiss, Sept. 6.

*Koehnke, Cand. Paul,* Trinity, Ebenezer, N. Y., by P. Trumpoldt, Sept. 6.

*Kromphardt, Cand. Wilbur F.,* St. Matthew, Pittsburgh, Pa., by Paul G. Meyer, Aug. 23.

*Kuhn, Cand. Henry,* Zion, Bridgeport, Conn., by H. D. Wehmeyer, Aug. 30.

*Kuske, Cand. Wilmer,* Zion, Fairmont, Minn., by R. Martin, Aug. 23.

*Lohrmann, Hugo C.,* Messiah, Houston, Tex., by W. M. Schreiner, Sept. 6.

*Lohse, Arnold W.,* St. John, Berlin, Wis., by Herbert A. Baker, Aug. 23.

*Martinek, Cand. George W.,* Trinity, Whittier, Calif., by Reno H. Jeske, Sept. 13.

*Moeller, Cand. Robert C.,* Trinity, Richmond, Calif., by Otto Rohrer, Sept. 6.

*Mueller, Carl F.,* St. Stephen, Hickory, N. C., by R. P. Lehmann, Sept. 6.

*Nauss, J. F.,* St. John, Tigerton, Wis., by Harold Krenz, Sept. 6.

*Paulos, Victor,* Mount Calvary, Milwaukee, Wis., by E. A. Neitzel, Sept. 13.

*Petersen, Frederick J.,* First, Chattanooga, Tenn., by Herman Scherer, Sept. 2.

*Pieper, Cand. Theodore,* St. Mark, Chicago, Ill., by W. M. Roth, Sept. 13.

*Pohland, Arnold,* Nazareth, Chicago, Ill., by Herbert Kohn, Sept. 6.

*Rabe, E. G.*, St. John, Gary, Ind., as teacher in the Consolidated Lutheran School, Gary, Ind., by G. H. Naumann, Sept. 13.
*Radke, Merle L.*, Immanuel, Twin Falls, Idaho, by R. C. Muhly, Aug. 23.
*Rakow, Clarence*, Trinity, West Chicago, Ill., by I. T. Droegemueller, Sept. 6.
*Raymond, D. Blaine*, Trinity, Sterling, Colo., by Bunde Skov, Sept. 6.
*Reder, Cand. F. Donald*, St. Paul, Glen Burnie, Md., by A. W. Lehenbauer, Sept. 13.
*Rottmann, Paul*, as teacher, Bethesda Lutheran Home, Watertown, Wis., by C. F. Golisch, Aug. 16.
*Ruprecht, Cand. John*, St. Paul, Hammond, Ind., by Dr. Walter F. Lichtsinn, Sept. 13.
*Schwab, Cand. Jerome T.*, Messiah, Independence, Mo., by W. H. Schwab, Sept. 13.
*Shoemaker, George*, Concordia Lutheran School, Tacoma, Wash., by A. J. Bueltmann, Sept. 9.
*Shone, Cand. George H., Jr.*, St. John, Oberlin, Kans., by E. W. Licht, Aug. 2.
*Sims, Cand. Charles W.*, St. John, New Orleans, La., by Pres. M. W. H. Holls, Aug. 26.
*Sylwester, Robert*, Our Savior, Portland, Oreg., by Carl F Nitz, Aug. 30.
*Watkins, Morris G.*, Pilgrim, Santa Monica, Calif., by Walter F. Troeger, Sept. 13.
*Wunderlich, Eugene*, First, Burbank, Calif., by C. T. Voge, Sept. 13.

### Ground Breaking

*Marblehead, Mass.* Clifton, new church and parish hall, Sept. 13.
*Mayville, Wis.* St. John, new church, Sept. 6.

### Cornerstone Laying

*Cleveland, Ohio.* St. James, new church, Aug. 30.
*Portage, Wis.* St. John, new school, Sept. 6.
*Port Edwards, Wis.* Trinity, church, Sept. 13.
*Webster City, Iowa.* St. Paul, new church and school, Sept. 13.

### Dedication

*Calgary, Alta., Can.* Killarney, new church, July 5.

### Anniversaries

*Correll, Minn.* Grace, the 25th, Sept. 13.
*Renault, Ill.* Holy Cross, the 100th, Sept. 13.
*Spencer, Wis.* St. John, the 75th, Sept. 6.

### Official Notices

*Pastor Paul Glahn*, Hastings, Iowa, has been appointed Visitor of the Council Bluffs Circuit, in place of Pastor S. W. Holstein, who accepted a call into another circuit. — G. W. Lobeck, *President*, Iowa District West.

The *Rev. A. W. Siebert* of Laurel, Mont., has been appointed Visitor of the Southern Circuit, replacing Pastor O. F. Wagner, who has accepted a call into the Western Circuit. — Paul M. Freiburger, *President*, Montana District.

### Nominations for Two Professorships in the Department of Practical Theology at Concordia Seminary, St. Louis

The Rev. Carl W. Berner, M. A., Los Angeles, Calif.: St. Luke's, St. Louis, Mo.
The Rev. Henry A. Blanke, Jr., Fort Wayne, Ind.: Trinity, Pueblo, Colo.
The Rev. Herbert Bouman, Sheboygan, Wis.: St. John's, Random Lake, Wis.
The Rev. Hubert Brueggeman, Milwaukee, Wis.: Our Savior, Chicago, Ill.; Immanuel, Fairbank, Iowa; Cross, Milwaukee, Wis.
The Rev. Erdmann Frenk, Ph. D., Joliet, Ill.: Our Savior, Chicago, Ill.
The Rev. Herbert Fritze, B. D., Topeka, Kans.: Grace (Wellston), St. Louis, Mo.
The Rev. Carl A. Gaertner, Dallas, Tex.: Our Savior, Raleigh, N. C.
The Rev. Geo. W. Hoyer, Silver Spring, Md.: Immanuel, Grand Rapids, Mich.
The Rev. Richard C. Jahn, Little Rock, Ark.: First Lutheran, Chattanooga, Tenn.
Prof. Edwin A. Jenne, B. D., M. A., Milwaukee, Wis.: Trinity, Freistatt, Mo.; Concordia, Maplewood, Mo.
The Rev. Walter A. Kraemer, M. A., Washington, D. C.: St. Mark's, Glastonbury, Conn.
The Rev. W. Harry Krieger, S. T. M., Traverse City, Mich.: St. John's, Beardstown, Ill.; St. Paul, Buchanan, Mich.; Redeemer, Lubbock, Tex.; St. Paul, Winslow, Nebr.
The Rev. Henry L. Lieske, Elyria, Ohio: Zion, Mascoutah, Ill.
The Rev. Edward Mahnke, B. D., St. Louis, Mo.: Salem, Affton, Mo.; Our Redeemer, Carrollton, Ill.; St. John, Chester, Ill.; St. Paul's, Fort Wayne, Ind.; Trinity, Hammond, Ind.; Concordia, Maplewood, Mo.; Trinity, Port Arthur, Tex.; St. Luke's, St. Louis, Mo.
The Rev. Martin J. Neeb, LL. D., St. Louis, Mo.: Cross, Milwaukee, Wis.
The Rev. Armin Oldsen, M. A., Lakewood, Ohio; Holy Cross, Collinsville, Ill.
Prof. Oliver C. Rupprecht, B. D., M. A., Milwaukee, Wis.: Cross, Milwaukee, Wis.; Trinity, Pueblo, Colo.
The Rev. Carl T. Schmidt, Japan: Redeemer, Highland Park, Ill.
Prof. Erwin Schnedler, Fort Wayne, Ind.: St. Peter, Huntington, Ind.
The Rev. Theo. Schroeder, Brentwood, Mo.: Trinity, Gary, Ind.; Grace, Lexington, Mo.
The Rev. David Schuller, Richmond Heights, Mo.: St. Paul's, Fort Wayne, Ind.; Trinity, Mission, Kans.; Immanuel, Wichita, Kans.
The Rev. Arthur M. Vincent, Alton, Ill.: Ashburn, Chicago, Ill.; St. Paul's, Winslow, Nebr.
The Rev. Roland Wiederaenders, San Antonio, Tex.: Mount Calvary, New Westminster, B. C.
The Rev. Wm. J. Wiltenburg, Natick, Mass.: Immanuel, Bristol, Conn.

Additional recommendations and statements of qualifications of any of these nominees (but not new nominations), or objections to any nominee, with reasons therefor, must be filed with the secretary of the Board of Control before the time fixed for the election, which will be held about November 10.

Board of Control of Concordia Seminary
Frederick Niedner, D. D., *Secretary*
115 S. 6th St., St. Charles, Mo.

### A Call for Candidates to Fill a Vacancy on the Faculty of St. Paul's College Concordia, Mo.

Because of the death of Prof. Emil C. Weis a vacancy exists on the faculty of St. Paul's College, Concordia, Mo. With the consent of the Board for Higher Education, the Board of Control herewith issues a call for candidates for this associate professorship. Congregations are invited and urged to nominate suitable candidates for this position.

In addition to the general qualifications which all permanent staff members at our colleges are to possess, candidates for this position are to meet these specific requirements:

1. To be prepared and able to teach Latin and English and competent to lead speech activities in the extra curriculum.
2. To meet Missouri certification requirements with minimum additional formal training.
3. To be qualified by training and experience to assist with student guidance and counseling.

Nominations are to be made by November 1, and the names of the nominees as well as all pertinent information about them are to be sent to: Board of Control, Rev. O. G. Tiemann, *Secretary*, St. Paul's College, Concordia, Mo.

### Notices

The Southwestern Circuit of the English District will hold its annual Pastoral Conference on October 20 and 21 at the Lutheran Church of the Atonement, 1285 N. Florissant Rd., St. Louis 21, Mo., Rev. Justus P. Kretzmann, pastor. Rev. E. C. Kieninger, *Chairman*; R. Foelber, *Secretary*.

Anyone knowing the whereabouts of Lutherans in and around the Portsmouth-Waverly-Chillicothe, Ohio, area, please notify Rev. Donald W. Buelow, 23 Huron Rd., Chillicothe, Ohio.

### Available

*Altar* and *pulpit* for price of transportation only. Write to Rev. Paul R. Heckmann, Greenleaf, Kans.

Any mission congregation needing a church *reed organ* with electric motor for operating bellows — all in good condition — may have the same for transportation costs. Write: St. John's Lutheran Church, Fifth and Helen, Rochester, Mich.

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### Changes of Address

**Pastors:**

Bade, Im. W., Sabin, Minn.
Bailey, C. R., 1109 E. Armour, Apt. 314, Kansas City, Mo.
Baumgartner, George, 994 Grand Ave., No. 3, St. Paul 5, Minn.
Behrends, B. F., 915 Patricia, Box 1961, Prince George, B. C., Can.
Brick, Frederic E., Box 273, Stanley, N. Dak.
Buelow, Donald W., 23 Huron Road, Chillicothe, Ohio
Claasen, Donald, 610 Park St., Arcata, Calif.
Ehrfurth, C. P., 66 Winthrop, New Britain, Conn.
Eifert, Norman W., 1912 32d St., S. W., Calgary, Alta., Can.
Fritz, Marvin R., 612 N. Horsman St., Rockford, Ill.
Gauger, Walter M., 2456 N. 19th St., Milwaukee 6, Wis.
Grunow, William P., 184 Devonshire, San Lorenzo, Calif.
Helms, Eugene F., Box 267, Fort Myers, Fla.
Houser, William G., 2427 N. Long Road, Greenacres, Wash.
Huber, C. E., 536 First St., East, Dickinson, N. Dak.
Hummel, Horace D., 2704 Berwick Ave., Baltimore 14, Md.
Jank, Chaplain Max T., Base Chaplains Office, APO 243, c/o PM, New York, N. Y.
Juengel, G. W., *em.*, Deshler, Nebr.
Klein, Theodore J., Potter, Nebr.
Krieger, Herbert J., 2309 Tenth Ave., Huntington, W. Va.
Kusils, H., 4571 Coolbrook Ave., Montreal, Que., Can.
Lehenbauer, Paul M., Caixa Postal 57 Concordia, Arabuta via Marcelino Ramos, R. G. S., Brazil, S. A.
Lehnhardt, M. H., 508 S. Wells, Edna, Tex.
Meyer, Karl, 1438 South 43d, Kansas City, Kans.
Moeller, Roy G., 3101 Rauschenbach Ave., St. Louis 7, Mo.
Napier, Carl H., Jr., 5864 Cates, St. Louis 12, Mo.
Napier, Chap. H., Sr., M. A., 4312 Grace Ave., St. Louis 16, Mo.
Nieting, Edmund, Willow City, N. Dak.
Rehmus, Walter E., Addison, Ill.
Ries, Karl, R. 3, Westfield, Wis.
Ristine, Thomas L., 327 Cheadle, E., Swift Current, Sask., Can.
Schroeder, Prof. Philip J., 801 De Mun, St. Louis 5, Mo.
Schwieger, Floyd, 1634 Rushmore, Rapid City, S. Dak.
Theiss, Harold E., 1013 S. Robertson, Tyler, Tex.
Theiss, Harry R., Hebron, N. Dak.
Traugott, Arthur F., 412 W. Fifth St., Ellinwood, Kans.
Weiss, Theodore A., 2029 N. 38th St., Milwaukee 8, Wis.

**Teachers:**

Becker, Harlan, 111 N. State St., Merrill, Wis.
Benter, Arthur, cand., 4637 N. 18th St., Milwaukee 9, Wis.
Buerger, Hilmar A., 44 Philip St., North Tonawanda, N. Y.
Elser, David, 4201 E. Seneca St., Tucson, Ariz.
Garber, R. L., R. 1, Box 95, Ellsworth, Kans.
Grewe, Edwin, 5413 N. Peters St., New Orleans 17, La.
Harmel, Carl F., R. 5, Faribault, Minn.
Hartkopf, Walter H., 3425 N. Pacific Ave., Chicago 34, Ill.
Heidloff, David, 303½ N. Pine St., Seymour, Ind.
Heine, C. F., *em.*, 2150 N. 17th St., Milwaukee 13, Wis.
Hentscher, Robert, 626 N. Vendome, Los Angeles 26, Calif.
Hillert, Richard, 525 S. Sixth Ave., Wausau, Wis.
Kell, Donald L., R. 2, Box 360, St. Joseph, Mich.
Kuntz, A. G., 1141 S. Cordova St., Alhambra, Calif.
Luehrs, B. J., 10440 Medill Ave., Melrose Park, Ill.
Meyer, F. G., R. 1, Bunceton, Mo.
Prokopy, Paul E., 682 Jewett Ave., Staten Island 14, N. Y.
Rafert, Wilfred W., R. 2, Convoy, Ohio
Robinson, James H., 303 W. Olive, Palmyra, Mo.
Schlie, David, 1933 Antoinette, Fort Wayne 5, Ind.
Schlie, George, R. 3, St. Charles, Mo.
Schmidt, William R., cand., 735 E. Washington Blvd., Orange, Calif.
Seibel, W. O., 302 N. West End Blvd., Cape Girardeau, Mo.
Steinbach, Alan, 3965c Park Blvd., San Diego 3, Calif.
Werling, Arnold F., 4310 N. Winchester Ave., Chicago 13, Ill.